1: Holmberg--32 (1941-42) 1950 Siriono
461

"A man goes hunting on the average of every other day throughout the year. On the odd days he rests, repairs arrows, eats (if he has any food), etc."

1: Holmberg--34 [2] (1941-42) 1950 Siriono
116, 251, 185, 461

"Since no hunting takes place when one has meat on hand, the immediate surplus is never replenished. Hence even under the best of conditions the Indians can never be sure of possessing a meat supply for more than the 3 days that it can be preserved by their crude methods.

Foresight in another respect does exist. On hunting and gathering trips the Siriono like especially to encounter tortoises, because these can be collected and preserved alive over considerable periods of time. Tortoises are relatively abundant in the environment, and a lucky hunter may sometimes return with as many as 8 or 10 of them, each of which may weigh from 8 to 10 pounds. They can be tied up with liana and kept alive for about a week, thus insuring a man and his family a meat supply for as long a time. In instances of this kind, one or two tortoises are usually butchered each day. In the meantime the hunter spends his time eating and loafing and does not go out on the hunt again until the supply is exhausted. I have seen hunters who, under these conditions, rarely moved from their hammocks for an entire week."

1: Holmberg--40-41 (1941-42) 1950 Siriono
116, 512, 461, 833

"The men usually return from the hunt between 4 and 6 o'clock in the afternoon. Some type of food has already been prepared, awaiting their arrival, and while the men are eating, the women occupy themselves in dressing the day's kill for the evening meal, which will be eaten as soon as it [41] can be cooked. If darkness has not descended, a bath and sexual intercourse frequently follow the dinner, after which the Indians retire to their hammocks to smoke, play with the children, and talk until sleep overtakes them. Fatigued by a day of work or of walking in the forest, most members of the camp are asleep by 8 o'clock, unless there is to be a dance or a drinking feast."

1: Holmberg--41 (1941-42) 1950 Siriono
116, 152, 461

"Labor is not a virtue among the Siriono. They are relatively apathetic to work (tába tába), which includes such distasteful tasks as house building, gathering firewood, clearing, planting, and tilling of fields. In quite a different class, however, are such pleasant occupations as hunting (gwáta gwáta) and collecting (déka déka, 'to look for'), which are regarded more as diversions than as work. This is not to be wondered at, since these latter pursuits are more directly and immediately connected with the urge for food than are the more distantly rewarding labors of agriculture. What seems to be true, to put it psychologically, is that the responses of hunting, fishing, and collecting have been and are more immediately reinforced than those of agriculture."

1: Holmberg--41 [2] (1941-42) 1950 Siriono
116, 461, 517, 181

"When food, especially meat, is plentiful, little work is performed. What people like best to do at this time is to lie in their hammocks, rest, eat, indulge in sexual intercourse, sleep, play with their children, be groomed, sing, dance or drink. Free time is rarely employed in improving the house, although rain is expected, or in enlarging a garden plot, although the supply of food is insecure. When the immediate needs for food have been supplied, a person is neither much criticized for doing nothing, nor much praised for occupying his time in constructive labor."

1: Holmberg--41 [3] (1941-42) 1950 Siriono
116, 461

"Besides the immediate desire and necessity for food, the incentives to labor are few. No prestige is gained by building a better house or a larger garden, both of which may have to be abandoned on the next move. It would seem, in fact, that the nomadic character of the band is the principal reason for not working, because the results of one's labor can rarely be carried with one."